



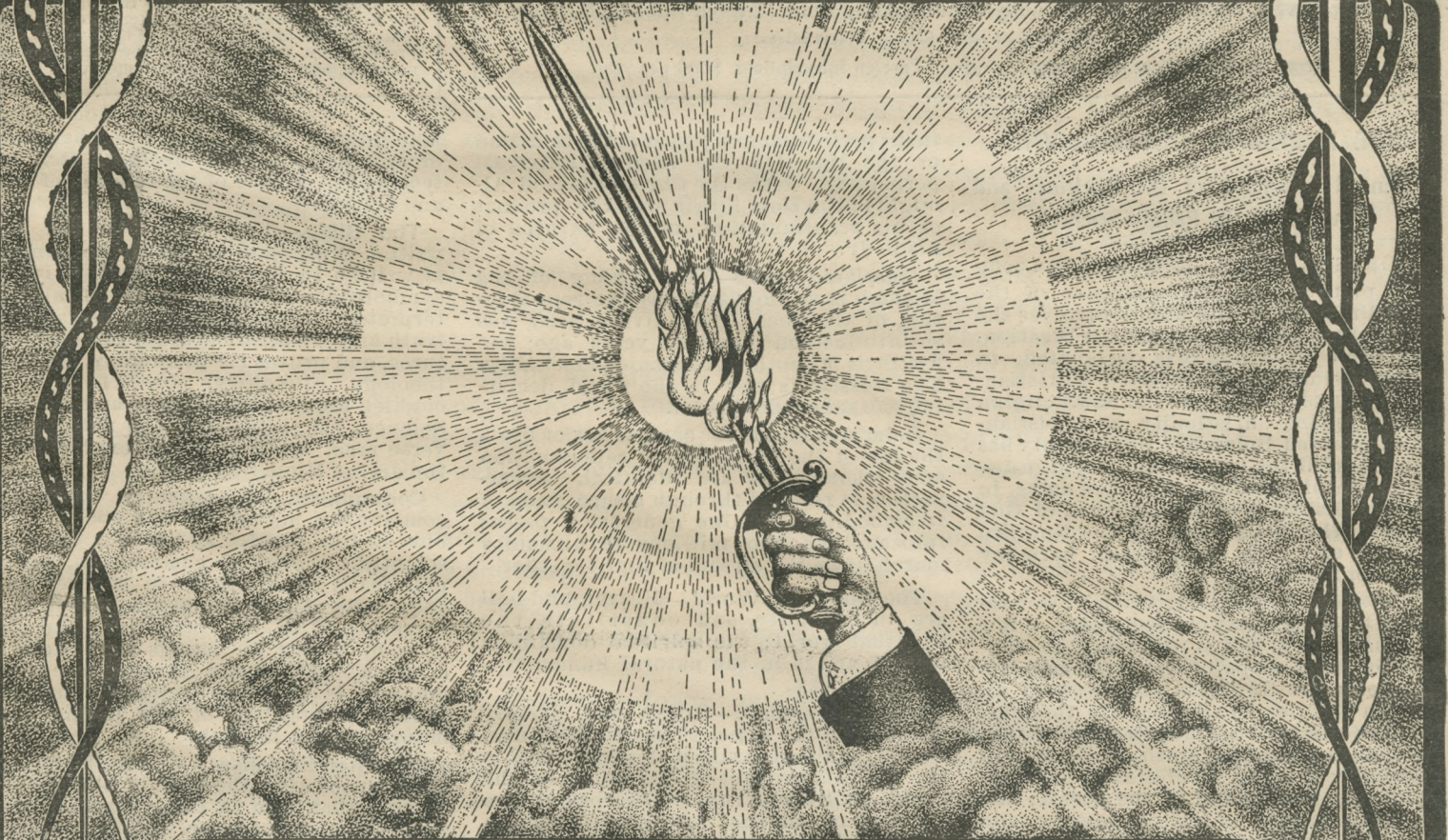
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 621

The Evolution and Progress of Civilization.

A Study of the Principles of Philology as Related to the Origin of the Civilization of the Great Germanic Family of Nations.

KORESH.

THE STUDY of Indo-Germanic and Indo-European development in the march of progress toward what has been termed civilization, cannot be successfully pursued independently of the cognition of two distinct factors, influencing equally the modifications observed to characterize the rapid augmentation of Germanic culture.

The first important step in the philological study of the race problem, as pertaining to the origin of the Germanic people, is the investigation of the name by which the people are known. It is a most singular thing—coincidence, if you will—that the name of the Germanic race should be Hebrew; for it cannot be questioned that the word or root *ger*, meaning wanderer or a stranger from home, is identical with the Hebrew *gur*, wanderer or stranger. It is still more strange that the most progressive branch of the Germanic family should be called the "lion," and that the nation which gives promise of the greatest progress and power in the world should be the offspring of this same "lion," and is therefore the whelp of the lioness; England being the lioness, and the United States the "lion's whelp;" and that the first derivative of the word *gur*, wanderer, should mean the "lion's whelp."

The study of the origin and development of the Iranians has been founded exclusively upon the supposition that there is but one tendency of volutionary increment; namely, the progressive determination, and this is also founded upon the general fallacy that the progress of life is always from the lower to the higher conditions and forms. It has never entered into the

consciousness of the ordinary investigator, that there never was nor can there ever be progress from a lower to a higher state except through the vitalization of the lower from a higher condition.

The central origin of modern civilization lies between Egypt, as the western extremity, and the Oxus and Indus, the eastern. If the philological plan of investigation is pursued, there can be no starting point of more importance than the word employed to designate the peoples, the origin of which we wish to discover. The term Ger-man (*gur*-man) should certainly, by every rational suggestion, as it comprises the generic title of the race, constitute the starting point of all philological research; and if the pedigree linguistic system of analysis and synthesis be adopted, the parent root or stem of evolving categories should be taken as the basis of study.

The word by which the Germanic family is designated signifies wanderer, and is in itself a title indicating the nomadic tendencies and characteristics of this people. It is possible that prior to the carrying away of the ten tribes, the word *goor*, *gur*, or *ger*, may have been used to distinguish the Germanic race, but there is no evidence of it; while there is no doubt about the Hebrew word *gur*, and its signification. *Gar*, with the *a* sounded as in Mary, implies "a sojourner, stranger, a man living out of his own country."—Gesenius.

Gor, from the root *gur* (*goor*, or *ger*), means "lion's whelp." Abraham was a sojourner. He left his original home in Chaldea and located his inheritance in what was subsequently known as Philistia. He thence went

down into Egypt. He returned to Philistia, and subsequently his posterity sojourned in a strange land. The word employed to designate this absence from their adopted or chosen home was *gur*, wanderer or sojourner. The Jews in Egypt and in their wanderings through the wilderness were a pastoral people. While they were pastoral, and perhaps undeveloped during their wanderings, they comprised the soil into which the civilization of Chaldea and Egypt had been deposited; and in their subsequent development reached a very high stage of perfection. Persia appears to be the seat of the field whence emerged two branches of the Germanic flow; namely, that toward the East, and that toward the West.

If it be impossible for ethnologists and philologists to locate the lost ten tribes of Israel, (a people so numerically and intellectually great and well defined in ethnic and linguistic characteristics as the house of Israel, carried into Media, on the confines of Persia,) how can they study with any degree of certainty the character and origin of a nomadic and pastoral people who were without any great progress in linguistic power? The scope of the intellectual capacity of a race or people must be determined by the growth and power of its language. These travel hand in hand, the state of the language always determining the advancement of the people. The ten tribes of Israel were taken by the Assyrian power and located in Media, contiguous to Persia, the very heart of the country whence it is claimed the human race had its origin.

We believe it is well enough that the study of origin be pursued outside of Biblical investigation, and that in time (when some progress has been made in the acquisition of positive knowledge from an outside channel) it will be discovered by those who are seeking for ethnical knowledge, that they are approaching the knowledge already communicated through the prophecy and history of the Jewish race.

Schrader, in his "Prehistoric Antiquities of the Aryan Peoples," says: "We have already seen on page 40, that there have not been wanting scholars who have sought to explain the contrast between these stages of culture by assuming that among the Indo-Germanic peoples, the Northern Europeans in particular declined from their former high level of civilization in consequence of their trying migrations. This notion of the surrender of a culture once possessed, and of the lapse into savagery of tribes originally civilized, is indeed conceivable of itself, and can be proved to be actually true in certain special cases. But to picture the civilized career of whole peoples, and those Indo-European, as first a fall from and then a struggle up to higher planes of culture, is a mode of conception which to begin with is in direct opposition to all the scientific spirit of our century, accustomed as it is to regard the phe-

nomena of life, in Nature and in man alike, as exhibiting progressive evolution from lower to higher forms.

The above is simply an exhibition of ignorance of the methods of evolution. The fundamental law of molecular and atomic grouping is that whenever a new element is introduced into a compound by which a new and more complex formulation takes its rise, there is a disintegration of the previous grouping, a breaking-up, distribution, and a return to a homogeneity of state, and thence a recombination. What is true of the grouping of matter in chemical combination is also true of language; and what is true of language or linguistic transformation and progress is also true of ethnic metamorphosis. The infiltration of the ten tribes with their language into the Aryan peoples was the beginning of the disintegration of both civilizations; and, according to the relation of retrogressive and progressive metamorphosis, there had to come a falling away. Wise men of all ages have known this law, and thus the Apostle was enabled to say, from the indication of law in itself: "That day shall not come, except there come a falling away first." A seed cannot reproduce by generating its tree and fruit, without the segregation first of its organic grouping. This principle is also true of language.

Word or language is the central principle of life, and all manifestations of life, as observed in the group-ate formation of molecules, and the phenomena manifest through groupings of "inorganic" and "organic" progress, proceed from language or *logos*, as the primary principle and substance of being. "In the beginning was the Word [language, *logos*, *dabhar*, *verbum*], and the Word was with God, and the Word was God." What a wonderful confirmation is this of the scientific discovery that Word is life, and that the character of the life is determined by its word or language!

OFFICE OF THE GREAT SHEPHERD.

His Manifestation, and the Necessity for Recognition of His Mission and Work of Establishing Equitable Relations in the Human World.

KORESH.

THE PROPHETIC DECLARATION made by Paul: "That at the name of Jesus [Saviour] every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," will be verified to the letter. Such confession and worship are in direct contrast to the modern Christian theology, which has swerved the world from a belief in the doctrine of the unity of the Godhead in Jesus, the Lord and Christ of God.

Koreshanity, as the genuine and scientific expositor and verifier of the Christian system, takes no middle ground. God's kingdom will be built upon the bed-rock of the confession of the Lord Christ, as the veritable

Jehovah, the incarnate God. No kingdom will stand, it matters not what its pretensions to philanthropy and humanitarianism may be, that does not both confess the Christ of nineteen hundred years ago, and his reappearance in the person of God's appointment in this, the beginning of the new and Koreshan age.

The Christ or Messiah, or man of God's presence, when introducing his gospel (glad tidings), or declaring the acceptable year of the Lord, symbolized his final coming in this age by contributing to the demands of the common wants of man. The Lord Jesus reached the people through their stomachs, just as any sensible man will do. Feed, clothe, shelter, and warm the masses; and when they are thus provided for, through a reasonable remuneration for skill and labor on their part, with time for rest and culture, their moral and religious natures will come in for their share of discipline.

The genuine Messiah of this age will feed the lambs, and will feed the sheep. This will not be done on the line of the common so called charities of the world. His first mission will be to prepare the new church for its baptism. CYRUS THE SHEPHERD is the baptizer of the age; and Koreshanity will receive its supreme impulse through the coming seventh outpouring of spirit, the spirit of fire, without which the world is not and cannot be ripe for the equitable adjustment of human relations.

While there is no hope for the world in modern Christianity, through whose clerico-psychological force the race of man is depolarized, there is still less in the various modifications of so called reform, from which the Messianic idea is expunged. The world's hope, and only one, is in the scientific exposition and application of the genuine law of life, which in its philosophic aspect was transmitted through the Lord Christ, but which in its scientific phase must be brought to the world and applied through Koreshanity.

The mission of Koreshanity is both to tear down and build up. It handles the letter of the Word which killeth, that the Spirit may make alive. One of the leading denominations of the modern segregated Christianity finds itself confronted with a civilization which compels it to restate its creed,—which is fatal to its existence as it stands; this the adherents of the denomination know. An open confession of its past ignorance will be equally fatal; so the world may look for a piece of patchwork that will mainly consist of an apology, in the form of an explanation or an interpretation of old dogmas.

The church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and Apostles.

New Century Studies and Reviews

Lucie Page Borden

THE PHYSICAL STRUCTURE OF THE UNIVERSE.

The Obvious Inadequacy of Modern Science; the True Cosmic Form Revealed in the Koreshan Universology.

THE PHYSICAL UNIVERSE is the basis of solar activity. The sun's rays come in contact with the earth and thoroughly permeate every part. The sun is the origin of light and heat; but while its own heat remains an insoluble problem for the physicists, the last word has not been said upon creation. The various theories advanced by physicists have proved inadequate because they all point to the extinction of the sun at some remote period. The system of science which has perverted the name of science is known to be unable to account for the radiation of heat with no visible means of supply. The history of the century shows no advance more important than that made by the Koreshan Community, in putting before the world an adequate proof that the mentality of the past was involved in darkness. The history of science has been shown during the past hundred years as seeking for some outlet for the deeper truths that co-exist with the Author of life. These truths have found expression in the unveiling of the mysteries of creation through the instrumentality of Koreshanity.

The physical proofs of immortality are afforded by the sight of a universe that bears the marks of being an everlasting or eternal structure. If the habitation of man is fire-proof and not destined to be destroyed in any manner in the future, surely it is plain that the mind which contrived the house will also provide for the perpetuation of the tabernacle which enthrones the supreme glory of the universe, the Man-God who is as much man as God.

The sun's heat has been shown to accrue from the reception of its own forces recomposed and returned to itself from the laminae of the earth. The heat radiated in perpetuity is a source of activity in the crust of the cell. Koreshan Science has demonstrated that the earth is a cell. The actual radiation of forces from the sun becomes the origin of cellular activity; but that is not all, for by the processes of metamorphosis the qualities of every substance in the universe go back to the physical sun in the form of energy to replenish its fires.

The structure of the physical universe has not been shown by any other system than the Koreshan. It has been the means of instituting a series of experiments destined to show to succeeding generations the concavity of the earth's surface. The system of organic unity patterned after the physical cosmos will become the model of sociological development for the world. There is no organic unity outside the cell and its tissues, for all that exists has been wrought into a marvelous

whole by being endowed with the laws of form. Societal fellowship is impossible without a response between center and circumference. If the environing membrane of the brain were not connected with the osseous framework of the body by its polation in the ethmoid bone, it would seem like something extraneous. The outer covering of the physical universe is of the most precious metal. This is not disconnected from the rest of the structure, for the more it is found in veins permeating the soil, the more it comes into the activities of the mental world. Gold is the symbol of good, and this with its coördinate truth, is polated in the ossifying center of the biologic world, the God-man.

The visible effects of the discovery of the earth's true form are these: The desires of men to know the truth in all ages have been met by one in whom these desires are concentered. The Messianic personality is literally the desire of all nations. The strongest passion of the present day is the love of gold, which is seen as inverted in the men of the present generation. The man who knows gold and can convert ordinary and common substances into the most precious and refined, is the concentered expression of the desires of men. His knowledge, however, is not in the line of gratifying the animal desires and propensities, but of restraining them; so he becomes the object of envy to those who desire gold for their own selfish purposes to gratify the appetites.

The physical universe has all the properties of a battery cell. The sun is the positive pole and the earth the point of negative influx, for the magnetic qualities attributed to the sun's rays, known as actinism, have their effect in the crust. They have no effect whatsoever until they come in contact with levic energy, but when they meet this, sometimes a star is formed.

The visible universe is the perfect expression of ideal beauty. The formative processes are moulding its groups and reconstructing what has become decayed. The ingenuity displayed by the Creator in making all things coincide with his views, is one of the most beautiful and salient features of the world when it is comprehended as in rapport with himself. God, then, is in himself the perfect cell, being endowed with the principle of biunity to recreate himself. The structure of Deity has been found when the character of his creation is fully established.

The brain is structured according to the same model. It has its sun and moon, its positive and negative poles and its hemispheres; but the perfect brain is not seen in the men and women of today. The perfect brain is biune, not segregated in its parts; so the physical structure of man needs to be developed before he can be the perfect continent* of Deific expression. The perfection of physical structure will be found in the forthcoming Sons of God, for they will combine all the ancestry of man—the perfect man made to be sin for the world in that he became planted in a corrupt and dying humanity.

The primary ancestry of man is not derived from the lower creation, but from Deity. It is a satisfaction

to know that he comes from the source of all things, and will return to the same. The animal kingdom in subjection to the human is a type of the subjugation of the desires all made to coördinate with the intellect. Segregated man is not in the form of the perfect cell, nor are his desires yet in subjection. The structure of the physical universe is, then, found in the Archetype of creation, the God-man, not in the undeveloped types shown in the world today.

The Scandal in Life Insurance.

THERE IS A STRONG desire expressed by many to see the insurance companies in the hands of the Government. They think that the recent scandals in the management of these companies would be prevented could they be put under Government control. These optimists in regard to municipal ownership might find something to shatter their hopes by a consideration of the post office frauds. These have all taken place under Government supervision. It is a pity to suggest that this popular panacea will not prove efficacious, but the simple truth is that municipal ownership apart from a change in the heart itself,—a change which shall transform the center of activity from a basis of covetousness to one of brotherly love—is of very small import.

The life insurance companies form a class of investments by themselves. They look forward to a provision made for the survivors in case a man is taken away from his family. This shows that the agency employed in breaking up families throughout the world is always at work and is no respecter of persons.

Municipal ownership is an accessory to the system instituted by the Koreshans, but it is not intended to displace the present system without a direct baptism of the Holy Spirit, as much needed today as it was in the time of the Christ. The springs of activity in the heart are competitive, and unless they are changed Lawson is right and the same corruption will develop from putting public utilities into the hands of the Government that has been held up to view under private management.

The best sort of a life insurance is found in an active interest in the doctrine of immortality. The scientific gospel involves the discovery of the means for escaping from physical corruption. It is more efficacious to investigate this, than to purchase shares in a company built upon the chances of life assigned to the individual by a physician paid by the company to test his powers of physical endurance—a process that is extensively used to throw out of employment many men otherwise fully capable of performing their duties. The shock of being told that they are organically diseased is sufficient in itself to produce abnormal conditions tending toward the grave.

The newspaper world has been surprised and startled by the revelations in regard to the mismanagement of the insurance companies. It may be of some value to put them under Government control, but despite the

utmost precautions, the relief cannot be permanent. The competitive impulse in the heart of men springs from the love of money; and so long as that love is paramount, there will be no suspension of hostilities between the members of the human family. The substitution of a higher love that is strong enough to obliterate the love of money is the greatest *desideratum*. God makes provision for the advancement of the race by providing them with an object so noble and so pure as to supplant the love of money. The Lord comes in a personality to reach out for his own. The plan of salvation begins and ends in Himself.

~General Contributions~

IS LOVE BLIND OR ALL-SEEING?

Love and Lust Differentiated in Character; the Manifestation of Love and Wisdom; the Ultimate Light and Love of All Truth.

BERTHALDINE, MATRONA.

A POPULAR FALLACY is expressed by the oft-quoted statement, "Love is blind." The truth is that love has eyes, possessing the most intuitively intelligent, keen, penetrating, discriminating vision in the universe. Love, the animus only of the divine-humanity of Deity, must be eternally identified in all rational thought with wisdom, the lawful monopolist of love. It is time now for another name to be applied to the mortal attribute so long called love. Lust is the appropriate scientific term to indicate its origin in carnal desire. "To be carnally-minded is death;" and death follows fast in the wake of all that is popularly called love.

The mental lumen of wisdom, love's completeness, is science, the searchlight of God Almighty. This light he employs in cleaning out the hells—the Augean stables of Hercules—preparatory to formulating a new world or dispensation in which righteousness is manifestly dominant. In this most universal and final dispensational overturning and revealing of the mysteries of iniquity, the Almighty spikes the *factotum* falsely called love, the lust of carnal desire, with the two-edged sword—the truth—and holds it up to public view in the lumen of his own radiance. He makes it visible to a dying world as the seed of sin, sickness, and death, whose fruit is graven images, grivic with disease, sympathy, sorrow, and sighing.

Lust is the blind one, no longer loving; her eyes having been consumed in their sockets, she feels her way with greed to the seeds of her own corruption. With lust-hungry maw she vampires and dissipates everything bearing the semblance of life, till glutted and satiated with "rottenness and dead men's bones," she shows up at last at the end of her career, a "whited sepulcher," a hypocrite of the lowest type of human degeneracy, fit only for the passing herd of swine. The hypocrite is one lost to all scientific conception of divine love, blind

leader of the blind. With one of these moral lepers originated the fallacy that "love is blind." Love, regarded from the scientific stand-point, has eyes for wisdom only, which apart from knowledge is not. Love and wisdom have a Sun eternal in the heaven of their unity, a Son at-one with the Father-Mother Deity; and that Sun is the Scientist in whom the twain are ever one. Genuine science is the only real source of true theology, the science of the only living and true God, the biunity of love and wisdom which the Almighty, the one genuine Scientist, possesses. From this fountain-head of wisdom proceedeth all there is of the universe and Univer-sology.

Divine love is the attribute of attraction by which the Almighty as the Scientist, the electro-magnet, draws all things irresistibly to himself, "every man in his own order." Said Jehovah, "And I, if I be lifted up from the earth, will draw all men unto me." To be lifted up into the seventh heaven—the domain of natural science, embodying the science of all natural and supernatural things, of love and wisdom, faith and charity, truth and good, as six wings infolded—he descended into the lowest natural hell of moral sensualism, the degenerate Christian church of today, found by him disporting herself as a harlot worshipping the golden calf of sensual desire. This directing power of usury, "graft," utopian vampirism, etc., the Lord in his simplicity calls "the love of money." The Almighty had to go exceedingly low to strike and extract this root of carnality, and get so high above all other men of this last day of his regeneration, that he could be described by his waiting ones as the foretold "Sign of the Son of man in heaven," and be proclaimed as such to the scientists falsely so called of his day.

This feat is now an accomplished fact; and Jehovah, seen in conjunctive unity with CYRUS the Shepherd and Stone of Israel, is scientifically proclaimed to be present as "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." By virtue of the Lord's descent into hell, and his consequent ascent into heaven, he, transformed, now sits the Queen of heaven, as the divine Wisdom of the greatest and only genuine Scientist, the Almighty product and Producer of the universe, at once the Ancient of Days and the beginning of years. This offspring of universal love and divine wisdom on the altar of divine-humanity, is today an open book of science, whose author, Jehovah-Eloah, was no blind man in the eye of wisdom. Men of today are fools and blind who fail to see the great scientific Pan-American the Almighty has brought forth from the crucible of the universe. Great Pan may be dead to the dead, but to the living Scientist he is alive forever more, as the God of all things, humane and therefore divine.

"The eyes of the Lord are in every place" where and when the Lord of the harvest is seen as the sower of the seed of truth. That he is soon to be thus seen by the great multitude is known from the fact that he has now come as the antitypical Abraham, thus Father-Mother and heir of the world, which he is to fill

with the knowledge of his holy Seed by the agency of his Bride, the Church-Triumphant in earth. John on Patmos saw her descending as the New Jerusalem from the heavens of the Christian era, infolded in the Messenger of her final covenant with the man of Israel, Abraham's seed forever, to give them birth as the Sons of God. One with the Messenger of her own regeneration is the final Overcomer of all fallacy and evil, even love immortal, the all-wise because all-knowing. With him end fallacy and evil, sin and all its concomitants causing the degeneracy and corruptible dissolution of the minds and bodies of his inheritance, the lost sheep of the house of Israel.

Love, divine love, is ever the searcher and the finder of that which Man cannot live without, the life of divine wisdom. She ever appears holding forth the precious inducement of an absolute science of her being for the perpetual attraction of love held by it to her in unity with her changeling self, whose distillation of life from her fountain-head evokes from him her reservoir of science, forms ever new and sublimely lovable and loving.

For wisdom each form of love has eyes whose adoration perpetuates her eternal being; and for her to be is to give a form of life to every entity of knowledge endued with power from on high, love for its source of being. For her each entity is a shining one whose reflex of darkness by virtue of contrast but intensifies the light, and so proclaims the value of shades from the nether world, whence cometh the Lord of glory. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." (Isa. lxiii:1.)

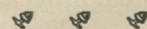
"Love is the fulfilling of the law," is a scientific statement. No man fulfils the law lacking an absolute science of its divine uses according to universal and specific necessities. Hence to introduce the life of love, the fulfilling of the law, we must have the ministry of the Spirit of truth, as an absolute science of the being of divine wisdom and love divine. The unit of love and wisdom is the One who knows and loves because he knows, and knows because he loves "the way, the truth, and the life" supremely. Some one has called "because" a woman's reason—perhaps *be-cause* Woman is the maternal being of the Cause, the great First Cause, of which she is the reasonable counterpart. Divine wisdom is so reasonable a woman that when the Almighty scientist of her being says to her, "Come let us reason together," he at once commands her *respect*, the finest possible basis for the united life of love and wisdom, and the attendant sure to be present at every awakening of genuine love.

The almightiness inseparable from the genuine Scientist is the all-loving reasonable womanhood of God, who having gotten a man from the Lord, finds that to obey the law of her being as he defines it, is better than sacrifice, and to hearken, than the fat of rams. In the strength of his all-knowing, saving love she finds her life,

her divine normal life of divine Motherhood, and the doctrine of her regeneration as a universal Divinity. This science of divine love applied to life brings the divine Sonship of science into manifest being as the Father-Mother Deity of all living.

The Sun of all living souls and Savior dear, is the projected Sun of love and wisdom. In him is no darkness at all. "Having light he giveth to others." He is the light that lighteth every Man that cometh into the world from the Mother of all living. This sun-crowned Savior of all times and worlds, is a triunity of divine attributes expressed by One, who by his triune activities as Creator, Preserver, and Redeemer of his universal body, alternately hides and reveals himself in the exercise of his waxing and waning powers and great glories. When this man is mindful of his own life as manifest divine wisdom, he forms for himself a matrix for his regeneration as the divine-natural Scientist, the possessor of the keys of all knowledge, the source of all wisdom and the understanding of the law of wisdom's reincarnation—that most profound mystery of Godliness which dispels the mystery of iniquity.

Eternally loving wisdom, the genuine Scientist, is satisfied as a man to pour out his soul unto death that her joy may be full in every Son of man that maketh his name holy as a Son of God, by the applied science of revealed religion—a tie binding man to God and God to man, perpetually making of the twain one new man, to whom love is the fulfilling of the law of immortality and eternal life, by the overcoming of every carnal desire and lust of the flesh that blinds to the possible attainable Deity of humanity, breeds the seeds of sin, sickness, and death, and shapes them in iniquity.



THE HIGHEST UNIVERSAL KINGDOM.

The Approaching Manifestation of the Perfect Race; the New Humanity Differentiated From the Old; the Great Transformation.

DR. C. A. GRAVES.

KORESHANITY HERALDS the imminent appearance upon the scenes of human activity, of a new race of men—men who in stature and weight and general appearance are not altogether unlike the most perfect specimens of manhood now extant. Interiorly, however, in their anatomical structure there are radical differences. Consequent upon those anatomical differences, most wonderful physiological and mental activities obtain, differentiating them as absolutely from the present race of men, as the present man is distinguished from the higher order of animals. These differences include mental, moral, and physical make-up.

There are five general kingdoms of the universe, with four of which even children are familiar; the fifth, the divine-human kingdom, being the highest, and subject to periodic manifestation. Turning our attention to the animal kingdom, we find a wide range of diversity in both form and function. In form there is a great range, from the simple to the complex; and associated there is an equivalent range of function—for every form

is adapted to perform necessary functions. The certainty of the correlation of form and function becomes apparent when we know the fact that every atom of the body or form is a deposit from and a concretion of the invisible and interior life substance, which is spirit. To be more explicit and to prevent possible misapprehension, the food and drink that we appropriate, in passing through its various transmutations and metamorphoses in the human organism, is transposed to spiritual substance before it can or does become atomic in the body; and is concreted and deposited as the various tissues of the organism.

The animal tissues thus built up carry with them and maintain the quality and character of the original spiritual substance; that is to say, the character of the spirit substance accompanies and is latent or sleeping in its deposition as matter, to awake into activity when called forth through proper functions. From these facts we see that the mental substances or thoughts give character to the material tissues concreted from them. There is as radical a difference between the material substances in the body of a liar and those of a truthful person as there is between the character of their mentalities. It necessarily follows that the structure of the form is definitely arranged to give expression to its parent spirit. Hence the correlation of form and function. These facts are of the utmost moment to the human race. Man cannot become really intelligent while in ignorance of these and related facts; for in what gross darkness must be the mind entertaining the fallacious dogma of chemistry—the indestructibility of matter.

The line of demarkation between the animal and the sensual-human kingdoms is not so broad as is generally supposed. In some respects the difference is radical, but in other respects there is only a difference in degree. By way of illustration of difference in degree, let us observe that Nature or the world of physical existence constitutes a grand ascending scale of progress toward the perfection of form, through which it becomes possible to manifest perfection of function. The two when manifest constitute the perfection of being and existence. Koreshanity declares this perfection reached in the perfect Man. All other forms of life are stepping-stones toward this supreme and final goal. In this perfection the hope and aspiration of man are realized. This is to gain immortal life, for a perfect creature of the human order cannot experience corruptible dissolution. The perfect men are the divine Men, the Gods, the apex and pinnacle of attainment, the new race or orders of the Sons of God.

We will instance a radical difference between the animal and sensual-human kingdoms as at present existing: The animal has not yet reached that degree of intellectual development wherein its reason can become an adequate guide to life; hence, its life is ordered for it by influx from mental spheres, intellectual and instinctively adequate to its guidance. Therefore we see that its social and sex life is not abused and perverted. At this point we observe a radical difference

between the present humanity and the animal: The animal is kept in a narrow path of rectitude; in the modern humanity this is wanting. The human animal is in that transition state wherein his higher elements of control are withdrawn, in order that he may progress to a higher plane of being wherein, by the exercise of his rationality he may be able to discriminate between right and wrong—comprehending the necessity for rejecting the wrong and doing the right, thus reaching the higher plane. Man whilst progressing through this transitional state exhibits every phase and degree of debauchery, perversion, and abuse of his propagative powers, domestic and social life, such as we see manifest in human society today. But he is destined eventually, thank God, to merge into that intellectual light where he becomes able to know and to obey the law of his being, thus passing from the sensual-human to the divine-human plane. According to the nomenclature of Koreshanity we must thus distinguish between the fallen and the immortal humanity.

In the mutations of time and in the consecutions of cycles, there are operative principles of progression and retrogression. Involution and evolution are both continuously operative. Consequently we do not have at all times the manifestation of all possible phases and degrees of life. There are times when the lower grades are mostly in evidence; and other times when the higher grades come upon the scenes of activity; degrees of life disappear and reappear at appropriate times. It is patent to the most radical optimist that the highest degree of human life is not at present manifest in the earth. The kind of human life now manifest is the animal-human or the sensual-human. The animal-human in all his phases has had almost undisputed sway for the past six thousand years. In the universal aspect his business has been to supply himself with food and shelter. Differentiating somewhat, we see that so soon as these common wants were supplied, he has used his intellectual faculties to dominate his fellows. His career has been one long infamy; the business of his life has been to appropriate to himself the possessions of the weaker and less cunning.

That a higher power has been operative is evidenced by all historic record of aspiration, effort, and progress, and by the appearance from time to time during these six thousand years, of special characters actuated by other and higher impulses than the animal propensities. At intervals, manifestations of conserved life have appeared—men involving the divine life and mind. KORESH comes now with the revelation that the divine-human life is at set times and in a specific way, planted in the animal-human race, the soil out of which develops the divine-human kingdom. The coming manifestation will be a multiplication of the perfect Seed planted nineteen hundred years ago.

Jesus the Christ was the perfect Seed at the beginning of the Christian dispensation. The cycle of his regeneration or reproduction is about consummated. The harvest is at hand. There is about to appear in the earth a new race of men, a new order of society, a new administration of human affairs. Are you for it or against it? Come out and show your hand.



In The Editorial Perspective.

THE EDITOR.



THE ECLIPSE OF THE SUN is attracting the attention of newspaper and magazine readers, as well as leaders in scientific circles. Expeditions have been sent to various points along the line of totality, and elaborate preparations are made for photographing the sun and surroundings during the period of total obscurity. It is well to find out all the facts relative to eclipses, for they are all fraught with meaning. It was well perhaps, for the Pharisees to respect Moses so far as to observe all the little details concerning the tithing system; but they overlooked and disregarded the weightier matters of the law. The astronomers encompass the earth, following the trails of the eclipse shadows, for some clue to the explanation of solar phenomena, while overlooking and wholly disregarding the weightier matters of genuine science, the laws of universal form and function. If the sums appropriated by the various governments for eclipse observations, were expended for the purpose of testing the direction of the actual curvature of the earth, all the problems which now confront the astronomer would find easy and definite and authoritative solution. The apparent insignificance of man in the Copernican cosmos is pictured by Professor Serviss in the current *Cosmopolitan*. The universe is an open space, a room; particles of dust which arise from any disturbance, are like the myriads of worlds; and if one may imagine a particle of dust in a room to be inhabited by a billion and a half of animals, there is a likeness to one speck called the earth. From that one speck a few men called astronomers observe the phenomena of the heavens, including eclipses. If a light shone into such a room, the particles of dust would occult and eclipse each other; and that is all that an eclipse can possibly mean in the popular conception of astronomical relations. We may suppose from such a basis, that an eclipse of the sun is just as much an eclipse of the earth by the moon; or that an eclipse of the moon is really an eclipse of the sun—according to the view-point in universal space. Are eclipses so indefinite as that? Does nothing really happen to the sun itself when eclipsed? Does something occur to the moon when darkened, or is there merely a shadow passing over its surface? If there is any definite meaning to the words of the language of all peoples, when the moon is eclipsed there is an *actual cutting-off* of the forces which perpetuate the moon; the lunar majesty faints or swoons, just as a human being faints or swoons when the circuit of vital electro-magnetism is broken by a sudden shock or blow. When Jesus the Christ was being cut off by the power of his enemies, when in agony he hung upon the cross, the sun in the physical heavens experienced an extraordinary eclipse; Nature sympathized with its Creator, and in symbol suffered the intervention of a dark disc in the heavens, the darkening of the sun by its own reflex. The two eclipses, the one in the human world and the other in the physical, corresponded in every particular. We maintain that there was an *actual eclipse of the sun*, an actual cutting-off; and that cutting-off belonged to the universal order, the result of the conspiracy of natu-

ral forces, and not a mere *accident* of orbital movement. The astronomers who are now on the eclipse expeditions will discover little to benefit the world at large. They seek photographs of solar corona; of the fiery protuberances on the sun's limb; and they seek to determine whether or not inter-Mercurial planets exist. In the Forties of the past century LeVerrier discovered the planet Neptune, or rather indicated its place mathematically from the basis of perturbations of Uranus. That was heralded as a triumph of the Copernican system. We maintain that the discovery would have been made if the Copernican idea had never been entertained. But if that was a victory for the Copernican idea, the voluminous calculations of LeVerrier indicating that Vulcan revolved in its orbit between Mercury and the sun, must count for a *prodigious failure* of the same system! In conclusion we desire to note that the line of totality of the eclipse is only about one hundred miles in width; that is, the shadow on the earth at any given moment is a clear-cut circle having a diameter of about one hundred miles. Is this shadow cast by a moon 240,000 miles from a convex earth, in the light of a sun 92,000,000 miles from the earth, and that sun possessing a diameter of 886,000 miles? Let the student of astronomy arrange light and globes to sustain corresponding relations, and note if a definite shadow is projected by the globe representing the moon. It is in such tests that the Copernican idea most ignominiously fails!

Edwin Markham, the western poet, anticipates the coming of fraternalism. He is full of democratic sentiment; he is an individualist. He loses sight of the great factors of societal cohesion, ties of fellowship, bonds of unity. He was asked what he would do if he were dictator. After study, his answer is to the effect that he would give every man a chance to labor. It is his position that "It is the first duty of a government to see to it that all of her people have the opportunity to live by labor." And he describes the benefits of government supervision of the rights of men. They must be looked after, and provided with employment, by the Government if need be. If placed in the position of dictator, he would make himself a provider for the masses, and would institute regulations whereby every man would have something to do at good wages. And yet he is not in favor of "paternalism." He would have the Government supervise the affairs of the masses of laboring men—but it must not be called "paternalism." Let the government of any country assume the position of controller in the economic affairs of its people, and govern the people with the view to their best interests, because unable to look after themselves as a mass—why, that would be paternalism. President Roosevelt manifests tendencies in the direction of paternalism, imperialism. In theory and to a large extent in practice, he is a democrat, a republican; but at heart he is an imperialist, and it is shown in a number of his acts relative to the economic affairs of the nation. The world has made strenuous

efforts to turn from decadent forms of imperialism; but it does not follow because there is tyranny in the government of kings and emperors, that there is no *righteous* form of imperialism, no genuine paternalism. Christians have long prayed, "Our Father, which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." Here is the expressed desire for the manifestation of the government of the divine Parent in the external relations of man. Here is *paternalism* as the promised form of human government in the great and glorious age of the future. Koreshanity advocates the doctrine of the divine kingdom, the divine paternalism, the divine imperialism. Involved in it will be phases of fraternalism, of democracy; but supreme and above all will be the Center of control, the will of the Father-Mother manifest in all human relations and activity. The great era of paternalism is now at hand.

The discovery of fire has long been a subject of interest to inquiring minds. The modern mind looks back in the imagination to a time when it is supposed man was without a knowledge of the processes by which fire was produced, and was therefore without its benefits, which are numerous, especially in the lines of human industry. It has been said that civilization began when man first discovered the use of fire. The position taken by Koreshanity is that there never was a time when man did not possess the ability to produce that form of combustion with which the world is familiar. And yet it is true that civilization began when man discovered fire. We even declare that civilization of the highest order always begins with the fire, being the result of the energy generated in the fire. Does not day begin with fire? Dawn is but the foregleams of the rising fire called the sun. The sun comes and goes, but it always exists. Fire is producible and discoverable, but it is eternal. Even ages, cycles, and worlds begin with fire. There was a Man of fire nineteen hundred years ago. The new creation began with him; he was the Light of the world, because he was a central point in the human world, destined to generate the forces of world-illumination. Did he not say he came to bring a fire, and was it not kindled in him as he talked with his Disciples? Was it not said, "Our God is a consuming fire?" Was he not called the Sun, white with the heat and light of divine truth and life? Jesus discovered the highest form of fire, and that fire was the beginning of a new dispensation, a new era, a new world, a new creation. And that fire, extended to the thousands, destined to burn up thousands at the end of this dispensation, will purify the world and inaugurate the greatest civilization ever known. Fire has been rediscovered. The legend of Prometheus is again proven true.

Flammarion, the distinguished French astronomer, said that "if it were proved that the earth turned round the whole of mankind together could not oppose this movement—could not avoid turning round with it." He admits however, that the idea of the earth's rotation and motion in space was projected as an hypothesis. He thinks it has been demonstrated since the hypothesis was put forth; but in this he is mistaken—for he jumps at the conclusion that because the

plane of the pendulum rotates, it is the *earth* that moves, *not* the pendulum. The fact is, that scientific men have endeavored for the past three hundred years to make the earth go round and move through space; but they have signally failed, because the earth is stationary. There is no force in the universe that could push the earth 60,000 miles an hour, or about nineteen miles per second; and it is useless for the leading spirits in the astronomical world to keep up the farce. They plant their telescopes on pillars of stone, as free as possible from vibration, in order to make accurate observations. Think of the futility of making observations from a globe whirling over and over in space, and moving in great sweeps around the sun! The earth is here, and always has been; and we are in it truly. We are its *inhabitants*.

The worst and most dangerous element to society is the unreasoning mob. The mobs of the North and the South seem to be in competition for the devil's prize for the most reckless and horrible sacrifice of human life and property. Mobs of strikers deprive men of the enjoyment of their right to work, they destroy property, and often take the life of their fellows. Lynchers frequently pose as bands of law-abiding citizens, determined to enforce the law by breaking it themselves in terms and deeds of vengeance. They hope to make people righteous by deeds of savagery. One of the most reckless disregards for law and justice is the instance of the horrible lynching of eight or nine prisoners taken from the jail, at Watkinsville, Georgia, charged with different crimes, only three of whom were confessed murderers. The mob declared their determination to "clean out the jail," regardless of whether the prisoners were guilty or not. They were blood-thirsty, brutal, cruel, savage, yet citizens of a so called enlightened nation.

The first step in the direction of the drainage of the Everglades of Southern Florida, is said to have been taken recently, through action of Governor Broward and the board of trustees of the internal improvement fund. A preliminary survey has been ordered for the purpose of determining the best route for a drainage canal from the Everglades to the east coast of Florida. This has been termed the "gigantic and magnificent scheme of reclaiming the Everglades." Considered in the light of the science of climatology, it may be well named a *gigantic scheme for the devastation of Florida*, the destruction of our salubrious winter climate through the extension of the frost line to the extremity of the peninsula. Just what events lie between this order and the actual drainage of the Everglades, the writer of this paragraph does not presume to say; but it is hoped that some action may be taken to *reclaim the Everglades from the hand of the destroyer* and keep them out of the hands of speculative corporations.

Nature today is sufficiently alive and active to furnish the observing mind with all the necessary facts of form and function, to lead to true conclusions concerning the creation of species of life. Both modern Christianity and modern science are fossilized; their leaders are alike making excavations for relics of the past for the purpose of "throwing some light" on the facts of the present.

The Open Court of Inquiry.

THE EDITOR.

THE LAW OF ACCELERATION.

Rapidity of Progress and Foreshortening of Time Forcefully Illustrated.

Time has been in the thoughts of men—a study and a puzzle—for more than fifty centuries. At the end of five thousand years of thinking, we have simply come to say, "There is no such thing as time. It is a mere succession of events."

To a man asleep a thousand years is as a second. To a Napoleon, as the crown is placed upon his head, a second may be like a year of exultant retrospect and proud looking ahead. We talk a great deal about the wonders of man's achievement. It is a great thing to enable an acre of land to produce four times as much as it used to do. But it is an infinitely greater thing to increase the productiveness of an hour in a man's life. * *

We [the unenlightened world] cannot understand time or define it, yet it is our only possession. The kings and the other rich men in fairy stories and in real history offer fabulous sums to the magician that will add to their lives. As a matter of fact, the chief result of all our struggling and scientific progress has been to double and to treble and to multiply by a hundred the lives of all human beings.

What value has time except that it permits us to do things and to see things? The great achievement of the human brain has been to add to the possibilities contained in one human life. If a man wants to transact business, dealing verbally with individuals, that single invention, the telephone, adds more than a hundred years to the conventional three score and ten.

If a man wants to travel and see the earth, which he occupies as a life tenant, the steamboat, the steam engine multiply infinitely the value of his hours. The rushing automobile permits him to visit the earth's surface in detail, if he will. Electric transportation, sending men whirling over the earth's surface, with the power of the water falls changed into lightning, promises to put the traveling man of the future far ahead of us, as we are far ahead of the Queen of Sheba on her rolling camel.

We do not any of us begin to appreciate how valuable our hours have been made, how enormously their possibilities have been increased. The time saving devices of science have done wonderful things to feed our bodies. One man with an agri-

cultural machine rips up or plants or harvests in a day more than a hundred men could have done in the Nile's fertile valley. Machinery, multiplying the hours by a hundred, feeds us all, and it will free us all, as soon as the masses of the men shall know enough to own their machinery and be made free by it, instead of being owned by the machines and being slaves of the machine owners.

As the mind is above the body, so time-saving devices which feed the mind are above those that feed the body. Think what the telegraph and submarine cable, and, above all, the printing press, have done for the brain of man. Not long ago it took a year or a century for a great truth or a new discovery to travel around the world. Then it only reached the lucky few; the masses never heard of it.

Only a few years ago each individual lived in his little corner and fed his mind on the gossip in his little corner. Now he can be, if he chooses, a citizen of the whole world. For one cent all that the world has done is put before him each day, clearly printed.

He knows that the Czar's baby is born and the Czar's ship destroyed. He reads of the latest successful effort to rob him through trust organization. In the next column he reads of the sociological progress and theories that will eventually make the trusts themselves beneficial. He learns that a fire next door to him destroyed a sofa and a canary bird; that the breaking of an earth pimple, the Martinique volcano, destroyed forty thousand human ants living at the volcano's base. Gorky is arrested, and the cable which brings that news brings his latest writings. The President of the country can talk to all of the people at once—and they can talk to him through the newspapers that represent them.

We do not begin to appreciate what the saving of time means to our possibilities of mental development. The clerk on a two weeks' vacation may visit Niagara Falls, the Great Lakes and the Yellowstone. Our better system of book writing will enable that clerk with his two weeks in books to visit all the great thinkers of ancient Greece, to review satisfactorily the history of this world as far as it has gone, and have one-half of his time left for independent thinking.

Get into the spirit of the age. Learn to appreciate the value of time. See to it that you get out of your hours all that there is in them. Don't be afraid to use

your brain too much—that never happens. Sir James C. Browne, a student of mental and nervous diseases, has been talking in London. The cable tells that he declares man's natural age to be one hundred years. He tells the world that every man should live a hundred years, and every woman a little longer.

There is no doubt that women ought to live longer than men—justice demands it. As many years as women devote to populating the earth and caring for the new inhabitants should be given back to them double. As a matter of fact, the learned Sir James underestimates the natural span of life. Fourier comes nearer to the truth in estimating man's life at a hundred and forty years. There is reason to think that even he underestimates. Every animal except man lives at least ten times as long as it takes the animal to reach the age at which it reproduces its kind. This calculation would make man live a hundred and fifty years at least.

This is written, however, to emphasize the fact that the length of life is not nearly as important as the use that we make of life. Nine-tenths of us are living intellectually like the old countryman, occasionally mentioned, that has never been on a railroad train.

We live slowly, in as much of a half stagnant mental condition as did the old primitive beings before the days of the printing press, steam or electricity. Our professional humorists make sport of the countryman, idling away his time on the cracker barrel at the grocery. That is just about what we are all doing, in one way or another.

See if you cannot individually organize your life so as to take advantage of the opportunities that are offered. Get more into your hours, more into your days. Read, travel as much as you can, see the world, become acquainted with the great men that are dead in the books, and the middle-sized living men in the newspapers. A turtle exists seven or eight hundred years, and in that time he actually lives less than you do in a week.

Scientists tell us that there exists at the bottom of the sea living creatures that have been alive thousands of years, perhaps hundreds of thousands of years. There is really nothing to cause their death. Not one of them has lived as much in all those centuries as a human being lives in two minutes of concentrated, satisfactory thinking.

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2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
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Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

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Important Foreign News.

Norway votes on the question of dissolution of union with Sweden; and the result is unanimous for dissolution. Her storting is soon to meet to take final steps in the dissolution and the institution of a new Norwegian government.

The view of the Japanese press is to the effect that Russia is playing a game of bluff in refusing to cede territory and pay indemnity; it is the opinion throughout Japan that if Russia desires peace she will agree to the terms of Japan.

In several Chinese cities it is feared that there may be outbreaks due to agitation over the yellow boycott. The trade war on the United States is said to be rapidly assuming political proportions.

It is reported that anarchistic conditions prevail in many provinces of Spain. Bands of hungry laborers are pillaging farms and slaughtering and carrying off cattle; troops are sent to restore order.

It is said in Russia that the Japanese terms of peace startle the subjects of the Czar, and that there is little hope of peace unless Japan recedes from original terms.

Reports say that the Chinese boycott of American goods has dwindled down to Shanghai, there being little or no headway of the movement outside of that city.

The armies in Manchuria are inactive during the peace parley at Portsmouth.

Happenings In America.

The peace conference at Portsmouth has made progress during the past week. It is said there are a dozen articles to consider, most of which at this writing have been agreed upon: Korea to be a Japanese dependency; both armies are to evacuate Manchuria, and Port Arthur is to remain in the possession of Japan. A fourth item refers to Russian leases in southern Manchuria; then follow minor propositions, and finally, the subject of indemnity and cession of Sakhalin island—the last two being the crucial points, upon the issues of which depend peace or continuation of the war.

List of

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The fever plague spreads at New Orleans. Nearly 1,200 cases to date, and over 150 deaths. Doctors and mosquito exterminators unable to cope with the plague.

A delegation of Hebrews in America visits Russian envoys at Portsmouth, urging humane treatment of Jews in Russia.

Capitalists from New York have visited the Russian envoys with reference to Russian loan on the basis of peace.

Partial eclipse of the moon occurred night of August 14; visible throughout the two Americas.

Alleged plot to wreck President's special train discovered in time to defeat the conspirators.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The *Cosmopolitan*.—This magazine shows that it is fully up to its claim of being the magazine of public interest. At least three articles in the September number are distinctly of that nature. One is by Professor Serviss, on the Artificial Creation of Life, giving details of the latest experiments and claims in that line. Two articles on the eclipse of the sun appear—one by Professor Larkin, of the Mt. Lowe Observatory, and the other by W. B. Kaempfert, of the *Scientific American*. Each of the three articles mentioned above are fully illustrated. Other matter of importance and interest is contained in the number. There is plenty of fiction, and the contents are varied.

Simple Life.—(The Logical Foundation of.)—A 32-page pamphlet on the simple life, a plea for naturalness in study and conduct. There is much of interest in this little work, though not wholly true, because the author has no adequate conception of the fundamentals of real life. 25 cents per copy. Simple Life Publishing House, 1647 So. Jefferson ave., St. Louis, Mo.

Brotherhood.—This is a neat little pocket magazine devoted to co-operation and social reform. The general tone of this magazine is above the ordinary reform publication. It represents a movement in England. Quarterly; yearly subscription, 25 cents. 26 Paternoster Square, London, E. C., Eng.

The Nautilus.—A distinctive individualist publication, edited by Elizabeth Towne and her husband. Ella Wheeler Wilcox and Eleanor Kirk are special contributors. Represents a phase of "new thought." 5 cents per copy; 50 cents per year. Holyoke, Mass.

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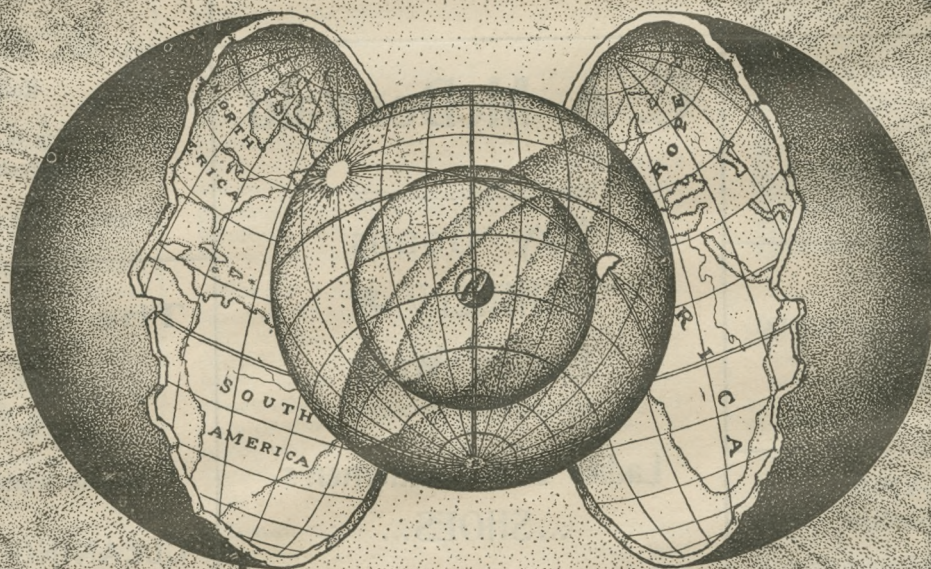
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